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WEEKLY REVIEW.

—Hindoos are so bound together that many who have convictions in favour of Christianity, are hindered from becoming Christians by not having the means of justifying themselves in the eyes of their connections. If they had something that would pass with others as in some sense a justification, they would not hesitate. Many have been furnished with some such plea by the famine relief. They can say, We would have perished if it had not been for the kindness of Christians; we got no help from Brahmins or from our priests or caste people; the help came almost entirely from Christian people. As we owe our lives to them, their religion has a claim upon us and we embrace it. We have tested our own gods and found them wanting; we cried unto them, but got no succour. —Of those who have become adherents to Christianity, in the South of India, many, we incline to think, have been influenced in the way just indicated. Another thing: it is easy for Hindoos to move when a considerable number of their people move with them. So far from being lost in wonder at the numbers that have come over in Tinnevelly, it is very much as we might expect. The cross is marvellously lightened when some hundreds are passing over, and the effect is that hundreds swell to thousands, and the thousands may swell to myriads. It must be borne in mind however, that men may embrace Christianity without becoming Christians in a Scriptural sense. They need to be born again. Nor is it merely instruction that they need. The Spirit of God must convince them of sin and of the true nature of righteousness, and reveal to them Christ as a Prince and a Saviour.

—Bishop Caldwell of Tinnevelly says that one of the objects which he set before him was to organize in every district and if possible in every village, bands of voluntary Christian workers, male and female, whose special duty it was to endeavour to bring in the heathen around, and when successful, help in instructing them. This is a very interesting statement. We would expect that such an agency would be uncommonly successful. These bands of workers would not be likely to meet with so much opposition as regularly commissioned preachers and catechists. Were they to go praying, singing and testifying, we would expect that they would be greatly used of the Lord.

—Speaking of the famine relief, Bishop Caldwell says that he found that the people who had received help, testified very little gratitude on account of it, and on more careful enquiry he found that they were under the impression that what they had received was from the Government and would be eventually taken back from them in enhanced assessments. He then mustered all the Native agents and instructed them as follows:

"I explained to them at length how the facts of the case stood, and pointed out to them the legitimate use they might make of the Christian kindness of the English people as an intelligible and telling argument in favour of the religion they taught, and as a reason why the people should be willing to embrace a religion which was evidently so good and so divine. I did my utmost to kindle within them a flame of Christian zeal, and commended them and their work to God's special blessing. The following week I met them all again, when I found that thirty-five persons had been induced to join the congregations during the week. The week following 105 more joined, and now the fire was kindled, and went on burning brightly of itself. The accessions in that district alone now number more than 2,000. People in other districts were ready to recognise and appreciate at once the benefits they saw arising from this combination of good advice with help, and the movement spread from district to district with better and better results. This incident appears to me to show very clearly that the results that have been accomplished are due, not to money, but to Christian zeal and Christian work."

—Some Parsee liquor-sellers are much distressed because, in consequence of the large fees charged for license, they are unable to furnish spirits at a rate that will allow the poor Natives who earn from Rs. 5 to 10 monthly, to indulge in it. In a petition to Government they say:

"To them it is *one of the daily necessaries of life*, and owing to the increased rate, they are unable to buy it in a quantity sufficient *to give them rest*."

It is a daily necessary of the Parsee liquor-seller that he should waylay the unfortunate beings of whom he speaks, as they return at night and obtain from them their pice, and he wants Government to facilitate his doing it.

—C. in the *Times of India*, administers a rebuke to the Bishop of London:

"It is a curious fact that the Bishop of London, who, no doubt, thinks himself a great deal in advance of an ignorant superstitious Hindoo, is found getting up in his place in Parliament, and protesting against any infringement of an observance which, though now adapted and consecrated by the highest authority, was, in its origin, a piece of star worship."

It is distressing to think of the Bishop of London's ignorance. Does he not know that the Marathi name for Sunday is *Aditwar*, or day of the sun? Does he not know that Wednesday, means Woden's day and that Thursday means Thor's day? Does he not know that Friday in Italian is Venerdi, that is, the day of Venus? We incline to think that the Bishop of London is not even ignorant of the fact that the Hindoos have a week of seven days named like the days in European languages, after the 7 heavenly bodies of our system known to the anciencs, and in the same order. The Bishop of London probably believes with most Christians that the Sabbath was instituted immediately after the creation of man, as expressly stated in Gen. II. The days were doubtless in the beginning named *first*, *second*, *third*, etc. At some period before the dispersion of the nations, they were named after the heavenly bodies. There is little doubt that these designations come down from a high antiquity. But the divine appointment of the Sabbath dates from the very introduction of the Adamic race, and the division of weeks in so many widely-sundered countries has justly been regarded as an evidence of the fact. We know that monotheism was soon corrupted to polytheism, and the names of the sun, moon and planets given to the days of the week may have been after the worship of the heavenly bodies had come in, or may not.

—Ever and anon we are treated anew to Mother Shipton's prophecies, in which our modern discoveries are claimed to have been predicted some 430 years ago. It is affirmed that these alleged prophecies were never heard of till some time in the present century. No one has found any reference to them in books of the centuries preceding this. They are in language singularly modern.

—We cannot say that we like the custom of giving what are called Christian names and which are in many instances Greek and Latin names to converts from Hinduism. If it be thought desirable to change their names, let them find other Hindoo names. The Hindoos make religion to consist very much in externals, not in character; they do not object to a man's being a Christian at heart, if he conforms externally to Hindoo requirements; one of the things we have to teach them is that religion is of the heart, and that it does not denationalize those who receive it. In Romans xvi we have a long list of the names of converts, and they are mostly heathen, some of them even the names of deities. Why a Hindoo should be called Nicodemus or Priscilla, we do not see.

—With reference to doubts that have been expressed in the public papers, the missionaries of the Basel Society say:

We feel a great pleasure in stating positively that we have met with many clear proofs of warm gratitude, and under circumstances when the disinterestedness of the expression was beyond doubt.

The Report of this Society warns friends in Bombay against wandering Mangalore Christians, travelling without credentials, as usually "the scum of the congregation, frequently excommunicated." In the Weaving establishment of the Mission, at Mangalore, 89 persons are employed; in the Tiling establishment, 81 (of whom 35 are Native Christians), and in the Mechanical, 22. There is also the Press and the Depository, and the Mercantile establishment. Total number of employés 250, besides 170 at Cannanore. The manufacture of glazed pottery is to be introduced. A large amount of printing was done last year, in various languages.

—At the meeting of the Congregational Union, in London, in May, the Rev. Dr. Kennedy said that 'there was nothing which he dreaded more in their pulpits and churches than that men should stand up as overseers of the churches, and speak of the Spirit of God, and the Word of God, and the Cross of Jesus Christ—when they attached to those words meanings altogether different from those in which they were understood by their hearers.' In these words he happily indicated the chief danger of the times. What we have most to dread is the skepticism in the church not that outside of the church, the skepticism which denies that it is that, and claims to be more enlightened and more true than Christians holding orthodox views. The apostle John wrote as follows:

"If there come any unto you, and bring not this doctrine (that Jesus Christ is come in the flesh) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

The heretic against whom the Apostle warned his brethren, was one who affirmed that Christ had only in appearance a human body, not in reality. This doctrine made the atonement impossible. These *Docetae* said "it is enough that we have the instructions of Christ, telling us what we are to do, how we are to live." Our modern skepticism does not take this form; the humanity of Christ is not denied; nor is his divinity denied in words; but, as Dr. Kennedy says, it turns out to be something altogether different from what is naturally understood by these words. In fact these gentlemen have got a Christ of their own, which they dress up in the costume of the Gospel Christ, and stoutly affirm to be the true Christ. A great effort is being put forth to make it appear that Christians are bound to have communion with those who are seeking to import into the Church this new Christ. The words of Christ commanding his disciples to love one another, are cited as

though they required us to receive with open arms these half-disguised Rationalists; but disciples, while differing in minor points, are they who honour the Gospel Christ supremely and with great jealousy, and learn of him. The Churches of Rev. II and III are commended of the Lord for not receiving some who called themselves apostles, without being apostles.

—PROFESSOR Clifford proclaims that "the kingdom of man is at hand." We supposed that the kingdom of man had been introduced a good while ago, so long ago, in fact as A. M. 1, when Eve and Adam ate of the forbidden fruit. It is because of the kingdom of man that there has been so much superstition, priestcraft and false religion generally in the world. The kingdom of God is that which exalts man to the highest and best position, by bringing his will into harmony with the will of Him whose name is Love. Beautiful upon the mountains are the feet of them who proclaim the kingdom of God, because their message is for the emancipation of men. But the kingdom of God does not *force* its way into any heart; it is for those who have seen that the great mistake of their life has been in mistrusting God, and who consent to be under the legislation and guidance of Him who reveals himself in Christ.

—WE have received a volume of reports in connection with the work of the London Missionary Society in S. India, (not including Travancore.) The vernaculars used are the Tamil, Canarese and Teloogoo. 24 European missionaries occupy these stations: Madras, Coimbatore, Salem, Tripatore, Bangalore, Bellary, Belgaum, Cuddapah, Nundial and Vizagapatam. With these are associated 24 Native ordained Ministers, 27 evangelists, 61 catechists and helpers, with 216 teachers of whom 97 are Christian. There are 141 out stations, $\frac{3}{4}$ths of which are in the Teloogoo country. Communicants, 1063; non-communicants, 4394; catechumens, 4,281; total 9,738. Contributed by Native Christians, Rs. 2,810. Anglo-Vernacular Schools, 19, with 2340 Scholars. The Rev. T. E. Slater gives a pretty full account of his work among the Educated Classes in Madras. He has access to the houses of about fifty Hindoo gentlemen. Among these he found Pantheists, Atheists, Theists and some that admitted the excellence of Christianity. His report is very interesting. He gave a series of lectures on topics treated of in the Prince of Travancore's letter, in Madras and Bangalore, and the lectures have been published. The dozen reports contained in this volume treat of the various kinds of mission work, preaching, itineracies, high-schools, vernacular schools, orphanages, Zenana work. The Famine is a frequent subject of remark. Adult baptisms, sometimes in considerable numbers, are reported at all the stations, we believe. But the distress caused by the famine necessitated in some places the suspension of mission work. We have marked some passages in these reports for transfer to our columns.

—WE have been all along but little troubled with apprehensions that England would enter into war with Russia. If she refrained from doing it when Russia first threw her forces into Turkey, she would only stultify herself by doing it after Russia had obtained a complete victory. The papers were lately lauding Lord Beaconsfield to the skies for his diplomatic victory in obtaining a European Congress, but, strange to say, he has buried his own avowed policy in the Congress, and carried out that of Mr. Gladstone. The Russians retain most of their conquests, and Cyprus falls to the British, as the price of a treaty of amity. What will become of Crete? Will that go to Greece? It does not seem a long time since England gave up the Ionian islands; but times change and so do manners. As Turkey consents to bestow Cyprus on England, we do not know that England is to be blamed for accepting it, and we anticipate that the change of Government will be for the good of Cyprus and the Cypriots. May we not hope that England's league with Turkey will result in a better administration of the Turkish Government? If the old system of oppression continues, the reproach will come upon Turkey's ally.

—WE have received a letter from 'One Interested' asking us if a mason, living in open adultery, is eligible to the position of Chairman. We cannot say what rules obtain among Free-masons, but we should hope that they would deny the eligibility of such a one to such an office.

—A. C. B. REFERS to the festival of St. Anthony as celebrated at Negapatam. At a certain stage of the proceedings, a wax angel was made to descend from an arch with a garland of flowers for the image of the Saint. The correspondent says:

I remember being present at a procession of St. Sebastian, during the prevalence of cholera at Cannanore some years ago.—The saint, who is supposed to possess sovereign power in the suppression of the epidemic, carried, as I noticed, six silver spikes in each hand, which spikes, I was informed, he would dart in his progress at the particular spots where he knew by inspiration that the scourge was raging. To my amazement, when the procession returned, I beheld the 12 spikes carried as before; and was still more surprised to learn that this ineffectual return of the saint was owing to want of faith in the assembled multitude. In the face of such observances, what can we say to the Catholic assertion that the invocation of saints by the Romanists is a Protestant calumny?

The Romanists do not deny that they invoke the saints, but that there is any thing wrong in this.

—THE General Assembly of the Est. Ch. of Scotland met this year as usual in Edinburgh, but that of the Free church met, for the first time, in Glasgow. Dr. Andrew A. Bonar was chosen Moderator of the last body.

WE have received a copy of the *Northern Whig*, published at Belfast, June 10, containing the proceedings of the General Assembly of the Presbyterian Church in Ireland. An entire page of the paper is taken up with the address of the Rev. Wm. Fleming Stevenson, giving an account of his visit to Japan, China and India and of the impressions made upon him regarding the work and prospects of Missions in those lands. It is altogether too long to allow of reproduction in our columns. But we must make one or two extracts:

"I wish just in passing to say that throughout this mission field, as far as I saw it, I was constantly reminded that it is possible to have the most profound attachment to a particular church, and the most living and practical fellowship with the ministers of every other Church that works for the same Master. I know there are exceptions; but they are treated as exceptions that infringe the spirit of Christian liberty as well as the spirit of Christian love. And I have returned with the conviction that the time will come, slowly but surely come, when at home the same temper will be the rule, and not, as it is now, the rare and almost distrusted exception, and when, as I found in India, the report of one Church will point with cordial pleasure to the success and excellencies in the work of another."

In connection with the above, and in illustration of the spread of interdenominational amity, we may mention that at the Annual Meeting of the Baptist Missionary Society at Exeter Hall the other day the first resolution was moved by the Rev. J. Kilner, Secretary of the Wesleyan Missionary Society, and the Rev. Dr. Mullens, Secretary of the London M. Soc. also took part.

It is not in columns of figures, it is in detail that the work and reality of the mission are seen. When, for example, at Ningpo, in China, I learned of a conference of Christian workers almost all natives and from one province, 150 men meeting for a week in prayer and with one subject for their thoughts and addresses—the Holy Ghost; or farther down the same coast at Foochow, a conference of 200 native helpers, representing the 80 village stations of a single mission. Or, still farther down the sealine, when we traced from the hilltop of Kolansu at Amoy, the roof of the old mission house at Swatow, the lines of road that penetrate into the interior, and heard how along each the noble mission of the English Presbyterian Church has planted sturdy Christian settlements; or, when we looked at a map of the region north of the Yellow River, and followed the finger of an eager missionary as he pointed out place after place, so that from the seaboard for hundreds of miles inland, and then northwards towards the capital, the villages with Christians will soon be within hail of each other. t was when I saw the well-manned and wellattended heological colleges that have sprung up not only in hina but in the very priestly heart of Japan, in a ity where ten years ago foreigners could only be smuggled by stealth; when I listened to sermons preached by native ministers to large native congregations, and found them so Scriptural, thoughtful, nd eloquent as to place them on a level with our best sermons at home; and then, when in India we passed through Travancore and Tinnevelly, and found Christian congregations and houses of worship dotted so thickly over the extreme south of that country that one was often not more than a few miles from the other; Sabbath-school children marching in procession from various points to some central service; native Christians, who were not only practical disciples of systematic beneficence, giving a tenth, and more than a tenth, of their earnings to Christian work (and the more they had the more they gave), but doing work themselves as well as furnishing the means to others; young men giving up every week one and sometimes two days of their working time, and, therefore, of their income, to go and preach Christ in the districts round; villages where three and four, and even seven, hundred of the families are Christian; when I preached in a stately church on a week evening to a congregation of perhaps one thousand four hundred or one thousand five hundred,, and learned that the foundation of this building had been laid by a man of faith less than 40 years ago, when there were only seven converts; when, in another part of the country, and many hundred miles away from this, I found in the dense but not unpopulous jungle land a Christian community that in less than thirty years has swelled from five persons up to forty thousand, and is now increasing by mors than four thousand a year; when I saw in one town there two large, and, indeed, cathedral-like churches, built by these once rude people—churches as large as this we meet in—and filled on the Sabbath day with overflowing congregations; when, whatever route we took, we were sure to hear of the growth of a Christian settlement; when, having spoken at midnight to some Christians at Cape Comorin, the waves at our feet breaking on one of the most sacred temple sites in India, I found myself afterwards addressing a native congregation just at the foot of the Himalayas, that flung their shadows on the village street, it was there that I began to realise the work that the mission has accomplished already, and the vast possiblities that lie before it in the immediate future, the possiblities of faith which are not to be reckoned as the dream of an enthusiast, but as the actual and Divinely promised inheritance of a believing Church.

Not to leave his hearers under any wrong impression, he reminds them of the immense populations among whom these results are witnessed.

"At the same rate at which the population of China would march past in twenty-three years the Christian population would march in a few hours. There are areas in India larger than France without a native Christian; and if we were to take all the Christians away it would not make one-sixth the difference caused by the losses of the single famine of last year. It must be remembered also that these numbers do not represent the spread of Christianity. These large numbers in India are mainly among the less Hindooised parts of the population. There are probably fifteen millions belonging to aboriginal tribes, and, even if they were all Christians, we might not be much nearer to having India Christianised. They would not directly affect the thought or change the current of Hindooism."

Further on, he says:

"It is a tremendous thing to upset the faith and traditions of a country ten times the size of our own, and among all the convulsions of national change to labour for the spread of a Christian faith that will be as widely diffused as here. It must not be supposed that because educated men are indifferent to Hinduism, India is at once leaning towards Christ. There are infidel and destructive forces at work among all the young, and many of the old men. Indifference to Hinduism may be only the sign of a deadening indifference to Christianity, and whatever is noble and inspiring; and the reign of indifference would be no help to the Gospel. Enlightenment does not cast out idolatry. The manager of the most stately temple in Southern India is the most enlightened man in the town; and able and thoughtful men like the First Prince of Travancore defend the idolatry of their countrymen. Remember we have customs, and pride, and the dislike of the conquered to fight as well as religion, and that caste goes with religion against us. Then let us not feel a sinking of the heart, but as bracing of our faith and courage, and gird ourselves up for a mighty work."

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The Bombay Guardian.

SATURDAY, JULY 13, 1878.

A PRINCE'S CREED.

In the Rev. Mr. Slater's Report of work among the educated classes of Madras, mention is made of a letter of the First Prince of Travancore on some subjects of religion, and extracts from the letter are given. The letter appeared first in a local Native paper. He says :

"I have gone through Gosto Behari Mallik's pamphlet on "The Life and Ethics of Jesus Christ." I did it with the deepest interest. The writer has dealt with the subject with great ability, and his views are mostly sound and dispassionate. His views may be summarised thus :—

(1.) Jesus Christ was a most extraordinary Man. In the state of society, and amid the circumstances in which he found himself, he, by his immaculate life, perfect unselfishness, ever-burning ardour for the moral and spiritual weal of his fellow-creatures, his boldness in facing difficulties, opposition, and even persecution, which would have appalled any other man, his continued self-sacrifice, and above all, his deep and loving piety towards God, and overflowing love for his fellow-creatures, shone almost with celestial lustre. But with all that, he was not a *divine* being; but only a *mortal*, and had his defects.

(2.) The author, of course, disbelieves in Christ's Divine *inspiration*, and in revelation and prophecies generally.

(3.) He also discards the theory of redemption and atonement.

(4.) He regards all the miracles recorded in the Bible, including the Resurrection, as either wilful fabrications or the fantasies of a morbid mind.

(5.) He holds up Christ's life, as a whole, as the noblest type of humanity, and as a model which we all may, with great profit, follow.

I entirely agree with most of these conclusions.

Perhaps you would like to have a few brief observations embodying my own thoughts on some of these topics.

Then follows a long passage in defence of some practice of Idolatry for the masses of the people, on the ground that God is an abstraction, and that all but the most advanced minds need some representation of Him in order to worship Him. Idolatry may be *foolishness*, but it is not a *sin*.

Speaking of miracles the Prince says:

"I do not for a moment question the power of God to change, if he will, the ordinary course of nature. But whether he hath done so, must depend on evidence. As for Christ's miracles, I shall accept them only if Christians would Hanuman's leap across the ocean to Lanka, and Krishna's lift of Mount Govarthan on his little finger."

It would seem from this letter that the Prince of Travancore must have given a certain amount of attention to the subject of religion. On any other supposition, it would be great presumption to come forward with a dogmatic statement of his ideas as to where the truth lies. On the supposition that he has really given a certain measure of thought to it, we find it difficult to understand how he could say what we have just quoted about miracles. We incline to the opinion that he has not really given any independent thought, any candid enquiry to the study, but has taken up certain ideas which he has found current in society. A person of a candid as well as logical mind, before delivering himself of any positive creed, would naturally revolve in his mind some such considerations as the following.

If God were to work miracles, it must be for the purpose of attesting some person or some message, of great importance to mankind, and it is not to be believed that they would be given in attestation of a person or message not characterized by peculiar excellence. A special interposition of God in behalf of one who has no particular virtue to recommend him, and whose message is not of importance to mankind generally, is inconceivable. unless we abandon the thought of a God of infinite perfections. Why it would be reasonable to expect miracles in connection with such a life as Christ's, and not in connection with such a life as Hanuman's or Krishna's, is shown by the very account which the Prince of Travancore has given of Christ. He speaks of him as an extraordinary man, of immaculate life, perfect unselfishness, ever-burning ardour for the moral and spiritual weal of his fellow-creatures, of incomparable self-sacrifice, deep and loving piety, overflowing love for man. His life is the noblest type of humanity, a model that we might all follow. Well, would it be surprising that God should seek to commend this model, this incomparable standard to the attention of all mankind? Must we not suppose that God takes at least as much interest in the moral and spiritual weal of mankind, as was shown by the man Christ Jesus? Can we doubt that God would have all men seek to be conformed to the example of one so singularly full of love to God and man? Would it be strange if God gave expression to this desire of his, in the way best fitted to impress mankind generally? What way so fitted to convey this expression, as the way of supernatural testimony? What could we see in this testimony but the manifestation of God's deep interest is man's best welfare? If God were to employ miracles, when and where could he so employ them as to advance the ends of his own Government and the good of his creatures, if not in connection with a life so happily outlined by the Prince of Travancore? Turn we now to the Hindoo incarnations. Who will say that divine testimony borne to Krishna and Hanuman, or to any other Hindoo *avatar*, would have the effect of recommending to all mandind a model life? Any one who would propose to fashion his life after the pattern of these *avatars*, would live a life of bloodshed, deceit and lust; for these things conspicuously appear in them. The incarnations took place professedly for the purpose of destroying the wicked and delivering the good. But God can do these things from his throne in heaven. Nor does it appear that these things were really accomplished; for notwithstanding the *avatars*, the world, or rather India, which constitutes the Puranic world, continued as it was. But nobody dreams of taking these *avatars* as models, except it be the Wallabhacharyas, who imitate Krishna in his sensuality. They spent their time mostly in warfare, and divine testimony, if borne to them, would be the recommendation of this mode of settling quarrels.

Again, look at the character of Christ's miracles, and of those imputed to the Hindoo avatars. Christ never put forth his power to harm his enemies. His works were always of a beneficent character. He, as it were, finished certain works that God had left incomplete; giving sight to the blind, hearing to the deaf, health to the diseased, cleansing to lepers, food to the hungry, relief to the possessed. Before entering on his ministry, he was proved with reference to the use he would make of his exceptional powers; whether he would be a military conqueror; whether he would seek the gratification of his own appetites; whether he would gratify the wonder-loving disposition of men; and successfully passed the ordeal. He certainly did not poise mountains on the tip of his finger; his works were supernatural not counternatural; he introduced no confusion in God's natural order. When he raised the dead he simply brought back into the realm of nature, those whose days had been cut short. He indeed walked upon the waters; but was it in ostentation, by daylight, by appointment, in the presence of thousands? No, but in the dead of night, when his disciples were toiling in rowing; and his coming to them was to illustrate the truth that he is a very present help in the time of trouble. When Peter used his sword to wound an enemy, Christ miraculously healed this enemy, rebuking his disciple. The character of Christ's miracles is quite as remarkable as his own character; his own character is expressed therein. How strange that any body should think of putting in the same category the miracles of Christ and those of Krishna, Ram and Hanuman. These avatars were for the Hindoo people, who are only about a seventh of the world's population; they left caste where it was, intensified polytheism and idolatry, and interfered not with suttee, child-marriage etc. Their lives were spent in endeavours to promote their own private ends, and to avenge their own private injuries.

One word more with regard to Christ's character as explained by himself. When addressed as an exceptionally good man, in the words "Good Master," he repudiated the compliment, saying, "There is none good save One, that is, God." "I can of mine own self do nothing." "As I hear I speak." His object was to disabuse men of the idea that man apart from God had any element of goodness. His object was not to glorify humanity, but to reunite man to God, showing him that sin and misery and perdition were in separation from God. To admire Jesus Christ as immaculate and perfect, not perceiving that he is what he is because he abides in God, and God in him, is to miss altogether the true teaching of Christ's life.

THE MISSING PROOF. II.

"As the conformity of the church to Christ, is the power of the Spirit in attestation." This remark, made by us a fortnight ago, in the article entitled "The Missing Proof," will admit of being somewhat expanded.

The matter may be looked at from two points of view. First, as the conformity of Christians to Christ, will be the willingness of God to bear testimony to them. Second, as the conformity of Christians to Christ, will be the conviction of men that they are the people of God. God will bear testimony to them by the outpouring of his Spirit, by the manifestation of his presence in the midst of them. And there will be a readiness on the part of men to receive this testimony.

These truths are indicated and illustrated even in the Old Testament. "The heathen shall know that I am the the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ez. xxxvi. 23. "Ye have profaned my holy name among the heathen." They had misrepresented God; given men a false notion of Jehovah; made it appear that he was not one whom men could confide in; as though they had tried him and found him wanting, and had been led to seek from the gods of the nations that which they had failed to find in him; as though (to use God's own expressive word) he had been a wilderness unto them.

All through the Old Testament we see the jealousy of God for his own reputation. He bears long with his people, but when they malign him by their evil ways, he discards them and allows their enemies to trample them under foot. In the New Testament, believers are described as epistles of Christ known and read of all men. Christians are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? They are the light of the world; but if there is darkness in them how great is that darkness, how fatal and far-reaching in its effects, like spots in the sun, or like an eclipse of the sun. There is nothing upon which the welfare of God's creatures so much depends, as the character of God. The universe may be said to be suspended from his throne by the chain of this reputation. It depends upon the children of God whether that chain is adamantine or of brittle material. Christ felt more keenly, a hundred fold, the conduct of Peter in denying him, than that of the high-priest and his council, who condemned him. The god of this world obtained a greater triumph by that fireside in the court, than in the council-chamber.

The Spirit of God is the highest expression of divine power in its relation to man's salvation. It is the power of God brought into the region of man's corrupt nature, into the dead souls of men. The Spirit of God has control of all power, with reference to Christ's kingdom. All manner of miraculous gifts, including prophecy, speaking with tongues, raising the dead, belong to the Spirit. It is a small matter for the Spirit of God to furnish any community in this world with irresistible demonstration that Christ is at the right hand of the majesty of God; but He can only do this in connection with a church in which Christ is all in all. This is the victory which overcometh the world, even our faith, for faith places all the [illegible] directions at the disposal of Christ.

But the world must be overcome in our hearts before it will be overcome outside of us. If the Spirit of God is not obeyed by us, he will not give testimony to us. How can he? We are his work, manship, created in Christ Jesus unto good works-that we should walk therein. But who thinks of sending unfinished specimens of work to an International Exhibition? The Saviour is glorified in us, only as we exhibit his saving power. It was the cleansed leper who was to show himself to the priest. Herein is my Father glorified that ye bear much fruit. The prayer of our Lord in behalf of his people, shows conclusively the connection between their purity and the world's conviction. Men will be convicted of sin when Christ's power to save his people from their sins, is seen in them.

Men will refuse to be convicted of their need of Christ, so long as they find anything in Christians to condemn. The world will never know Christ through the Bible alone, however freely we may scatter the sacred volume among them. Christ is not revealed to them, until he comes near to them in Christians. Go preach the Gospel to every creature; but first tarry in Jerusalem until endued with power from on high, until Christ shall be seen in you the hope of glory.

INTERNATIONAL BIBLE STUDY.

July 21st, 1878. 2 *Jeremiah* xxxiii. 1-9.

We move on 35 years. Our last study was in the 18th year of king Josiah, i. e. according to the current chronology, A. C. 624. Our attention is now to be directed to the prophet Jeremiah, in prison, in the 10th year of Zedekiah, A. C. 589. The prophecies that Jeremiah had been uttering in the midst of Jerusalem for forty years, concerning the destruction of the city and captivity of the people, were beginning to receive their final accomplishment. It was a singular privilege accorded to the Jews that they should know before hand the course of events; but it was a privilege they little appreciated; on the contrary they refused to believe that the predictions of Jeremiah could possibly come to pass. Was not Jerusalem the city of God? Was not the temple of Jehovah in their midst? Was not this in itself a guarantee of the state's security? How could God allow a heathen monarch to triumph over his chosen people? Were there not positive declarations of God that there should never be wanting a man to sit upon the throne of David? We can imagine the air of authority with which some of the false prophets would represent these things. We can hear them dwelling upon the mercy of God and upon his faithfulness, and insisting that God would certainly deliver his people out of the hands of their enemies. Jeremiah was denounced by all classes as one who was engaged in the miserable work of sapping the confidence of the people. They looked upon him as Nebuchadnezzar's advocate, an enemy of the state, a spy, a traitor. Never man had such a painful mission assigned to him. His sensitive spirit felt keenly the cutting reproaches addressed to him. He loved his country; she had not a son who was more devoted to her interests or who was more ready to lay down his life for her. It was to him more cruel than death, to have to support the opprobrium that rested upon him. It was a marvel that he should have lived through all these years, a sheep among wolves. But God had promised him at the outset that he should be as an iron pillar and brazen walls among the people; they should fight against him but should not prevail. He was now in prison; but the enemy was at the gate, and all things now looked as though there were a probability of the speedy fulfilment of his words.

Jeremiah in his prison received a visit. It was not from the King of Judah or from the King of Babylon; it was from the Word of the Lord. Many, before his day and since, rejected by men, have been honoured with these visits. But the word of the Lord had often been a terrible burden to Jeremiah. He could not shut it up within him; when he tried this it became like a fire within [illegible] and the internal anguish compelled him to give it expression; and when he uttered it, people gnashed their teeth at him as though he were their deadliest enemy. But the word of the Lord now came very comfortably to his imprisoned servant.

"Thus saith Jehovah, the maker thereof, that formed it, that established it." This begins abruptly, as though addressing something in Jeremiah's mind. (See Isaiah xxii, 11) God is the maker of the world, and all the powers of the world are the powers of God. He that speaks to the prisoner is the Creator and Upholder of all things. It is he that speaks to us. Shall we then be much affected by what men say?

"Call unto me and I will answer thee and show thee great and mighty things which thou knowest not." What a precious promise! How full of consolation to the prisoner. Yet observe, God does not say, Ask of me and I will deliver thee out of prison. A prison is not a bad place for the servant of the Lord. It shows the opposition of the world to God, and it enables the sufferer to show his faith impressively. But what God engages to do is to show his servant the glorious things that he will do for his people, after he has punished them. God comforts his servants by giving them glimpses of the future triumphs of his people. Thus John was comforted in Patmos. The Jews were indeed to be carried captive, but should eventually be brought back from their oriental captivity.

"I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Restoration to health for Jerusalem. The Jews should return, cured of their idolatry, cured of their subservience to other nations, and their self-dependence, and their disregard of God's word. The conditions of soul-health are brought out in the Sermon on the Mount, and the blood of Christ is the effectual cure of unbelief.

"I will cleanse them from all their iniquity, and I will pardon all their iniquities." Cleansing and pardon go well together and what God has joined let no man put asunder. Whosoever will let him come to the banquet of life; but whosoever cometh, let him put on the marriage-garment.

"It shall be to me a name of joy, a praise and an honour before all the nations of the earth." The people of God are to be this joy name for God, revealing him to man as the God of hope, the God of love; the God and Father of our Lord Jesus Christ; they are to be—wonder of wonders!—a praise and an honour unto him. In them the character of God shall at length be vindicated.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—In the leading article in last Saturday's *Bombay Guardian* you quote the Lord's directions to the twelve and then to the seventy, with the remark that in these days "it is very much as though a line had been drawn through these passages." Now, while myself longing to see every missionary, or rather every Christian, manifesting in a way which cannot be hid that dependance on his Master alone which you plead for, I think it is a pity that those passages should so often be quoted in this connection, for I cannot see that they bear on the question. If our Lord's directions to the apostles on those occasions are to be taken as the "marching orders" of a missionary for all time, then we cannot exclude that injunction—"Go not into the way of the Gentiles and into any city of the Samaritans enter ye not."

If this is applicable to that particular occasion only, then that occasion was so far a peculiar one and the directions given for it may have been peculiar too. To me that clause seems to be the keynote of the whole passage, showing that the footing on which the apostles were sent out at this time differred *toto cœlo* from that on which they found themselves when they received the very different commission, "Go ye into all the world and preach the gospel unto every creature." In the first case they went as God's messengers to God's people, with the glad news that the time to favour Zion had at last come. They went in honour and authority and every item of their arragements was to be in harmony with the assumption that they would be joyfully welcomed and provided for everywhere by those to whom they were sent. But the day came when that assumption was no longer tenable—when Jesus, weeping over the Holy City, cried, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." The Master was finally and definitely rejected, and then crucified. And the disciple is not greater than his Master: he must henceforth prepare for rejection too. Jesus himself pointed out to his apostles how entirely everything was changed, painting the contrast in the striking words, "But now, he that hath a purse, let him take it and likewise his scrip, and he that hath no sword, let him sell his garment and buy one."

And accordingly, we find the apostle Paul, labouring with his hands night and day to supply his own necessities, or, sometimes, gratefully acknowledging the timely help of fellow-disciples. What a contrast to those first evangelists, who, when they entered a town or city, inquired who in it was worthy and abode there.

Mathew.

[We distinctly admitted that the command was given "to itinerant preachers, laboring not among the Gentiles but among the professing people of God." We sought to grasp the underlying principle. The instructions to the twelve were of the nature of an ordination sermon, and though in the first instance they were not to go to the Gentiles yet the discourse certainly looks forward to the times when they should preach to the Gentiles. The greater part of the discourse relates to a condition of things only realized in after years, when they were as sheep among wolves and could count upon any thing but a friendly reception. "Silver and gold have I none" said Peter, after the day of Pentecost. The Lord has ordained that they who preach the Gospel should live of the Gospel; but the question is, hath the Lord intimated what *the manner of their living* should be. However, our remarks had this point in view: the obligation on Christians generally to show, as clearly as possible, that *Christ satisfies. Ed. B. G.*]

Dear Sir,—Yesterday while reading Hebrews ii. 16. I was reminded of your exegesis of the passage in Jude in which the condemnation of the fallen angels is declared. I have not the number of the *Guardian* by me, and so cannot consult your comment, but I believe the passage in Hebrews is quite conclusive on the point. Christ assumed human nature, as he came to effect the reconciliation of the human race, but "took not on him the nature of angels," as in the matter of salvation he had nothing to do with them. Indeed the doom of the fallen angels is eternally fixed, being "reserved in everlasting chains under darkness unto the Judgment of the great day." Their fate is as explicitly declared also in 2 Pet. ii. 4. Also in Rev. xx. 10.

In reference to the passages in St. Peter where the Gospel is said to have been preached to the "dead" and to the spirits in prison, there is not the shadow of essence for construing them to refer to angels; they exclusively speak of men, and must be exclusively restricted to them. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," 1 Pet. iv. 6.

Your exegesis is wholly based on the phrase "in like manner with those" occurring in Jude, seventh verse. Now, if the fate of the angels is sealed, and if Jesus Christ is represented in Hebrews as the reconciler of only men, in that he assumed the nature of men and not of angels, the adverbial clause, "in like maner with those, i. e. the angels," should be connected with "are set forth for an example, suffering the vengeance of eternal fire." And, indeed, the chief aim of the Apostle in the whole of that passage is to direct the attention of the reader to the punishment of sin, and not its nature.

I do not know if the statement in Genesis about the marriage of the sons of God with the daughters of men has anything at all to do with the New Testament passages under consideration. I would rather believe that the former passage speaks of two distinct races or families of men, than of unlawful marriages between men and angels. It is not only too gross and unnatural to believe in such unions, but dangerous to the peace and happiness of God's dear children. Angels are always, in their intercourse with men, represented as holy and beneficent characters, who, in spite of human bodies they sometimes assume, are entirely free from their infirmities and impurities. Otherwise, what modest woman of beauty would not tremble at the thought that her guardian angel, a spectator of all her actions, may possibly be moved to unholy emotions, and mar her honor and happiness? And who could always associate pleasant thoughts with the interviews which holy virgins

and other women of Scripture history had with angels? If angels are conscious of concupiscence as men, and the best and the noblest of human beings are not above temptation when placed in situations not half so trying as those occupied by angels, might not they now fall into crimes which you ascribe to them? Indeed, according to your exegesis, angelic criminality is of an extreme kind—"going after strange flesh!"

It would appear from what the Saviour speaks of the beatitude of the redeemed, in the single expression, they would be as angels, in reference to the subject of marriage, that the angelic character is incapable of experiencing the feelings that lead to marriage.

From *all* the above considerations I beg to dissent from the view propounded by you some weeks ago in the Guardian in regard to the "concupiscence" and salvation of certain angels.

G.

6th July.

[Our remarks had no reference to angels in general, but to a particular class that left their first habitation and dwelt on the earth in antediluvian times, and by identifying themselves with mankind, were condemned 'according to men' in the flesh. The difficulty is how to explain certain passages which G. has not touched upon. We cannot accept of his exegesis of Jude 7, as the Greek will not bear it. However, we do not think the subject of sufficient importance to enter into any controversy regarding it. The view we have presented is the only one that to our mind harmonizes the various passages of Scripture referred to by us. ED. *B. G.*]

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

At the last meeting of the committee of this League it was, among other matters, agreed to form four *district Band of Hopes*, as follows: (1) Girgaum (2) Byculla (3) The Fort (4) Khetwady (for Native Christians). The bands will meet once a month, on Saturdays in succession. The district system has been adopted in preference to the denominational, as being more in harmony with the constitution of the league, and more convement. Each band will be complete in itself: but all when united will form one grand Band of Hope. The Girgaum branch will (D.V.) meet in Captain Oldham's next Saturday at five o'clock (July 20). Mr. Boyd, secretary of the League, will have charge of this branch. The Byculla branch will meet in the Scottish schools on Saturday July 27, under the supervision of Mr. William Simpson. While the Fort branch will meet on the first Saturday of August: superintendent and place to be afterwards announced. Superintendents of Sabbath schools are requested to intimate these facts to their several schools: and all interested in the work of instructing the young in the principles of Total Abstinence are asked to help in making these bands successful.

BUCHANAN BLAKE,
Joint Secretary of League.

P. S.

I have received per. s.s. India a quantity of Temperance Tracts, which I shall be happy to give to those who will wisely distribute them.

WE regret to say that the Rev. Mr. Wheeler of the M. E. Church, is obliged by the state of his health to leave for America. He will preach to-morrow in Dean Lane Hall, at 11 A.M. and at Falkland Road, at 6 P.M.

Epitome of News.

SATURDAY, JULY 6.

—Rangoon, July 4: The fire at Mandalay has been extinguished, 4,750 houses have been destroyed, including those of several of the Queens and Princes. No lives were lost. The palaces escaped.

—General Strachey, F. R. S., will officiate for Sir John Strachey as Finance Minister during the absence of the latter in England, and has consequently resumed his seat in the Indian Council.

—Professor Monier Williams has been writing in the *Contemporary Review* on Indian progress. He thus describes the mass of Indian graduates:—"They think loosely, talk plausibly, write inaccurately, and act as if they were guided by no settled principles, and were wholly irresponsible for their spoken and written words. They know nothing of the motive power, restraining force, or comforting efficacy of steadfast faith in any religious system whatever, whether false or true. They neglect their own languages, disregard their own literature, abjure their own religions, despise their own philosophies, break their own caste-rules, and deride their own time-honoured customs, without becoming good English scholars, honest sceptics, wise thinkers, earnest Christians, or loyal subjects of the British Empire." Further on he says: "We reveal to him the meaning of 'I am,' 'I can,' 'I will," 'I shall' and 'I know,' without inculcating any lesson of 'I ought, and 'I ought not,' without implanting any sense of responsibility to, and dependence on, an Eternal, Almighty, and All-wise Being, for life, for strength, and for knowledge, without, in short, imparting real self-knowledge or teaching true self-mastery, or instilling high principles and high motives. Such a system carries with it its own nemesis. After much labour, we rulers of India turn out what we call an educated native, whereupon he turns round upon us, and, instead of thanking us for trouble we have taken in his behalf, revenges himself upon us for the injury we have inflicted on his character by applying the imperfect education he has received to the injury of his teachers."

—A Bombay Indebted Agriculturists' Bill has been introduced into the Viceregal Council by the Hon. Mr. Cockerell. Here is one of the illustrative facts: "A raiyat had borrowed Rs. 10, and at the end of ten years from the date of the loan, his account with his creditor stood thus: he had paid Rs. 110 and still owed Rs. 220. So that in the short space of ten years, through the process of repeated renewal of bonds in which compound interest at high rates was added to the principal, his debt had been made to mount up to thirty-three times the sum actually borrowed by him."

—*Bombay Gazette:* "Yesterday at the Fort Police Court, the Government prosecutor proposed to withdraw the remainder of the charges against Mr. Dewey, although, he remarked, "he had a "very good case." Anything more ungracious than such a remark it is difficult to imagine, and Mr. Dewey did right in insisting upon the cases being proceeded with and letting the public judge whether Government had a "good case" or not. The conclusion of the proceedings in connection with a proposal to drop an ill-advised prosecution showed the free-and-easy way in which magisterial business is allowed to be conducted in India. With such a serious charge hanging over his head, Mr. Dewey naturally wished the trial to proceed at once, but as Mr. Dosabhoy Framjee has got three weeks' privilege leave, and, as Mr. Dosabhoy had expressed a wish to make a few remarks upon the frauds cases, Mr. Webb decided that Mr. Dewey should remain in doubt as to whether he can by any ingenuity be delared a criminal or not until Mr. Dosabhoy's privilege leave expires, and until Mr. Dosabhoy has an opportunity of making his few remarks. That is justice!"

—*Times of India*; Colombo, 5: The Hon'ble James Alwis, Singhalese member of the Ceylon Legislative Council and distinguished oriental scholar, died this morning.

MONDAY, JULY 8.

—There was a tragic scene at Moisadal on Tuesday during the celebration of the *Ruth* festival. Of the hundreds that were dragging the car, seven men slipped and were run over. Five died instantly; the remaining two were promptly removed to hospital, where they lie in a precarious state.

—As detailed in a vernacular paper, the *Koh-i-Noor*, on the night of the 20th ultimo, at Gujrat, a large number of persons were at an entertainment when suddenly the roof gave way, and 50 persons were buried under the *debris*. The Deputy Commissioner with the Police were soon on the spot, and exerted themselves in removing those who had been entombed. Nineteen out of the 50 who were in the house were found dead, and the remaining number were more or less severely injured.

—By the fall of a 5-storied house in Memon Mohla on Friday, 3 persons were killed.

—Record: "A new raid is announced, in the public journals, as about to be made in London by this Bombay Bishop; and he has been selected to preach at the anniversary of the E. C. U., in the heat of its campaign against the laws of the Church, as declared in the chief Courts of Her Majesty, acting as 'the supreme Ordinary' of the Established Church. We venture to ask why the Bishop of Gloucester has not already inhibited the intrusive 'Colonial;' or if he has delayed his action in the hope of amendment, is there not enough now to show that lenity is misplaced and vigour is essential? Dr. Mylne's presidency at Oxford over a 'corporate reunion meeting' has followed the illegal procedure within the diocese of Bristol; and now that London is to be the scene of the Bombay Episcopal eccentricities, surely the Bishop of London ought also to concur in issuing an inhibition so far as concerns the metropolitan diocese. According to common report in well-informed quarters, the Marquis of Salisbury was misled by the advice of Canon Liddon into the disastrous appointment of Dr. Mylne to the diocese of Bombay. Lord Harrowby has been the means of calling the attention of the House of Lords to the fact that Canon Liddon invited the Vicar of Prestbury to preach in St. Paul's Cathedral, whilst under judicial censure for the infraction of the laws ecclesiastical."

TUESDAY, JULY 9.

—A Bombayite writing to us from Cairo gives the following account of how the poll tax is collected there:—

Low Life.—Hassan Effendi, a poor man in Cairo, is brought before the Kadi for not paying his poll tax. 'How shall I pay fifty piastres, my Lord? I have nothing in this world but the dress on my back, and I have not even shoes for my feet, as my Lord sees.' 'How you shall pay is no concern of mine, but pay you must. Come again to-morrow! Stop! you shall either pay or be bastinadoed at once.' 'God is great! What must be must be.' And bastinadoed he is. Next day he comes again. 'Well, you son of dirt, have you brought the money?' 'O my Lord God is——.' 'Never mind all that, where's the money?' 'Oh indeed, but——.' 'Give him fifty blows and order him to come to-morrow.' In the street Hassan meets a sakkas (a water-carrier). 'My friend, my friend, you are the very man I wanted. I have a friend who wants an ass: he is a rich man, and I will get you two napoleons for your ass. Let me take him to my friend. You only gave one napoleon, I know. This is a great bargain.' Round the corner Hassan sells the ass to the first comer for a napoleon and carries fifty piastres to the Kadi. Next day the sakkas meets him and says, 'Where are my two napoleons?' 'What is fated must come to pass, and so your ass, child of shaitan as he is, escaped from my hands, and who can tell where he has gone. I am a miserable wretch, but God is great.' 'Oh, oh! escaped, did he? Then I shall not let go your ear till we see the Kadi about this; escaped, did he? You don't escape me.' 'Hallo, Hassan,' says the Kadi, 'I thought I had done with you; what do you come bothering about?' 'My Lord, I don't come, I wish I was anywhere else, but this sakkas won't let go my ear: it is all his doing.' 'Yes, survivor of justice, I gave him my ass to sell, and now he says the ass escaped from his hands, but he owes me two napoleons.' 'My Lord, My Lord, I only got one for the ass, and half of that I brought to my Lord ~~for my poll tax, as my Lord~~ commanded.' 'The slave is lying, oh pattern of magistrates, but even by his own account he must have half a napoleon of mine.' 'Hassan Effendi, fraud and oppression of the poor never can prosper, pay up the half napoleon; and this, oh Sakkas, I will keep: it is just fifty piastres the amount of your poll tax.' 'But, oh protector of the poor, I have already paid my poll tax.' 'That may be for this year, but I will keep the fifty piastres. Writer, enter in the books that this sakkas has paid his poll tax and enter it in next year's papers.' *High Life.*—Two Pashas dining together. Messenger enters to say 'person come to speak to one of the Pashas.' 'Can't he wait?' 'No, must see him.' 'Excuse me for a moment.' Goes out and comes back looking very gloomy. 'How is this, you always are a most merry dog.' 'Sudden order to pay up £400 land tax for next year, and I have just paid similar sum for this year, and it is only January. No crops yet: some not even sown.' 'Just the same order came to me yesterday,' says the other Pasha. 'I went to money-lenders. No money myself, but friend in bazaar. 2 per cent a month.' Second Pasha gets loan at 3 per cent, per month. Both Pashas put down carriages and sell town houses.

—An extraordinary meteor is reported to have been seen at Sydney, N. S. Wales, at 3 o'clock in the afternoon of the 8th June. It appeared the size of the sun. Its course was marked by smoke, which was visible long after the meteor exploded, which it did with a rumbling noise like that of an earthquake. It was previously seen at Kirandra.

—A Savage assault upon Chinese Christians has taken place in the Hwei-chow prefecture in the North-east of the Canton province. In a small village near the market-town of Pah-wan a few people have for over a year been worshipping in connection with the Swatow branch of the English Presbyterian Mission. There has been a good deal of ill-feeling, and threatening language has been used to deter them from meeting. It is said that "the idols had demanded that they should be put to death," still the Christians met without actual molestation until a short time ago. But on Sunday, 19th May, after morning worship a crowd of men and women, armed with

knives, hoes, and carrying poles, &c., gathered about the chapel and assailed the worshippers. Seven of them were seized and wounded more or less severely, while another was dragged to the river, and after being savagely beaten was killed, his throat being cut This was done in spite of the entreaties of his brothers who, though not themselves Christians, yet interposed to save his life. But the murder had been previously resolved upon, and entreaties were of no avail. Another of those who were beaten died a few days after from the effect of his wounds. We understand the matter is now in the hands of Mr. Gregory, H. B. M. Consul at Swatow.

—*Overland Mail* June 29: Amongst the deaths recorded this week are:—Sir W. Miles, Bart; Sir George Grant Suttie, Bart.; Lady Taylor; the Hon. Lettia Herbert; Lieut.-Col. J. A. Gayer, Bombay S. C.; Major C. G. Gunning, Madras S. C.; Surg.-Major W. Atkinson, 53rd Regt.; Surg. Alexander Wood, Bengal Army; Mr. M. Grierson, late Bengal Medical Staff; Mr. Charles Miller, late Chief Magistrate, Calcutta; Mr. F. Jennings (of Calcutta), late Member of the Bengal Council; and Mr. H. W. F. Bolckow, M. P.

The House of Representatives at Washington on June 14, by 215 votes to 21, passed a resolution declaring that the forty-fourth Congress having declared Mr. Hayes President of the Republic, it is not within the power of any subsequent Congress to reverse that action, and that any attempt to do so would be revolutionary.

Wednesday, July 10.

—*Bombay Gazette*: "Yesterday afternoon at about 3 o'clock, a two-storied house situated in Thalee Gully, Old Nagpada, fell down, when thirteen men and women, who were occupants of the house, were buried under the ruins. The police soon arrived on the scene, and assisted by some natives, set about extricating the unfortunate persons, two of whom, both women, were however found to be quite dead. Of the other eleven, who were taken to the Jamsetjee Jeejeebhoy Hospital, the condition of one is almost hopeless, but the others have received only slight bruises."

—Some time ago attention was drawn to a signally humane act performed by one Dr. Kristo Chunder Chuckerbutty in rescuing a woman from drowning in the river Hooghly. Sir Ashley Eden has presented the doctor with a gold watch, fittingly inscribed in recognition of his services to humanity and his excellent example.

—Baptist Church, Byculla.—The Rev. Albert Young, of Regent's Park College, London, has been chosen as pastor for this church. He is expected to arrive in Bombay about the end of next month.

—*Times of India* on Cyprus: "The latest accounts of this new British dependency, of which Sir Garnet Wolseley is to be the first Governor, say that the island, the third largest island in the Mediterranean, is about 60 miles from the Syrian mainland; that it has no good natural harbour; and that the population reckoned, at one million under the Venetians, has been reduced by Turkish rule to 135,000 souls, two-thirds of whom are Greek, and the rest Turks and Syrians. It has been in Turkish possession ever since 1571, and though wonderfully fertile and rich in minerals, all trade has now declined, and the inhabitants are in a state of great misery. The great point, however, for us in India is its possession by our native troops, and the field its government may probably open to Anglo-Indian enterprize."

Thursday, July 11.

—*Chr. World*: Those who have been beguiled by the sanguine articles of a certain portion of the Press into the idea that the expense of war with Russia would be "a mere flea-bite" to a rich country like England, would do well to turn to the current number of *Fraser*, and read a discussion of the question, "Can England Easily Bear the Cost of a Great War?" This paper is admirably adapted to cool the foolish courage of people who are carried away by the vulgar swagger and bombast about our national wealth, of which we have of late had so much. The writer carefully examines our national resources, as presented to us in a statistical table, quoted by him from a high authority, and points out that although it is true the country is very rich, and that its wealth has been rapidly increasing, and may now probably be estimated at something like nine thousand millions sterling in capital, it is a mistake to suppose, as has been hastily said, that we could spend three hundred millions a year for several years without being conscious that we were a penny the poorer. This examination of the facts of the case shows that in many instances the large figures which go to make up this grand total "do not indicate an increase in the war-spending capacity of the country, but rather the reverse;" and also that a great deal of our wealth is wealth only so long as values retain something like their present level. Further, the writer draws careful attention to the three following points: "(1) The great extent to which the ten years' progress of the country, which is so strikingly shown by the figures we have quoted, is mere inflation of values, not the sign of real hard money saved or invested, and now yielding legitimate revenue; (2) the small extent to which our great wealth, assuming it to be genuine, has permeated and benefited the masses of the nation; and (3) the neutralising influence which the growth of taxation has had on the capacity of the nation to bear fresh burdens." He draws the conclusion that we are not in a position to bear a severe draw upon our resources; because our great wealth is nearly all invested wealth, and therefore not available for spending purposes; it is distributed with extreme inequality, and in a manner which makes it most difficult to impose taxes in a fair or endurable way, and even were it possible to impose such taxes, the margin for their operation is not nearly so broad as the advocates of war have given out. It would be absurd of course to pretend that England is bankrupt, or anywhere near bankruptcy, but it is certain that war would involve immense suffering and inconvenience to the great masses of the people. Sober people should look at this, and take care that so heavy a price at least shall not be paid without a very distinct notion of what will be got in return.

—Same, May 17: The Church of England Temperance Society is an organisation which, if not so advanced in years as some of the teetotal societies, promises in many respects to shoot far ahead of them all. Last week it was especially active, and, after a conference at Lambeth, finished up with two meetings at Exeter Hall—that in the morning being devoted to the ladies, and that in the evening the annual of the society in general, when Exeter Hall was well filled. At the morning meeting the principal orators were ladies, after the Bishop of Gloucester had made his speech as chairman. Mrs. Wightman made a telling speech, in which she narrated the history of temperance effort at Shrewsbury, where, as the result of twenty years work, seven thousand of the working classes had signed the pledge. The only other lady who addressed the meeting was Mrs. Dale, Cheshire—Canon Fleming reading the speech of Mrs. Bayly, and the secretary (Mr. Sergeant) that of Lady Hope. The theme of all was the influence of women, the need of more legislation, and the urgency of coffee-houses taking the place of the beer-shop in the village or the gin-shop in the town.

—London Missionary Society; Annual Meeting in Exeter Hall: The total income for the year, including £10,665.5s. 7d. for Indian famine, and £18,119 sale of stock, has been £138,132 15s. The expenditure has been unusually heavy, in consequence of the purchase of land and the erection of mission premises in China, Madagascar, and elsewhere. During the year six missionaries have died, and thirteen have been accepted. The number of students now on the society's roll amounts to forty-six. A considerable and very interesting portion of this report is devoted to Madagascar. In regard to the action of the "Palace Church," which has been much criticised, the missionary brethren write, "The most thorough Nonconformist and the most radical member of the Liberation Society could not be otherwise than satisfied with the position which the Prime Minister wishes to occupy with regard to ecclesiastical affairs." Of the South Sea Mission the report says, "Though at first, on just grounds, regarded with trepidation and regret, the occupation of Tahiti and its dependencies by the French Government has not been without considerable advantages to its people." One of the most striking passages in reference to this mission was the following: "The priests and their system are dreaded and disliked throughout the Pacific; and, strangest of all, owing to the tenacity with which every Tahitian Catholic as well as Protestant, clings to the Word of God, the Tahitian Bible, translated by Messrs. Nott and Davies, and printed again and again by the British and Foreign Bible Society, may be found in the study of the priest, in the desk of the cathedral, and in the cottage of every Tahitian who calls himself a Catholic."

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Wednesday, 1 P. M.

—Mr. Arthington, of Leeds, has offered the Baptist Union £1,000 towards sending the Gospel to Africa. The King of Congo is anxious to have the missionary amongst his people; and the Baptist Missionary Society has sent a couple of missionaries to San Salvador, with the view of making that city the basis of extended missionary operations. It is intended by Mr. Arthington, if his plan succeed, to place a steamer on the river Congo, above the falls, and thus to extend the operations of the society in the interior till the stations of the London Missionary Society have been reached; and thus Africa would be opened up to the Gospel from the East to the West.

Friday July 12.

—The Bombay Municipal Corporation have rejected the proposal to establish a temporary hospital in Bombay.

—The *Times of India* hears from Kurrachee of the death of the Rev. Digby Cotes, a Chaplain, July 10th.

—*Bombay Gazette*; Sholapore, 11: "To-day, Balcrishna, the goods clerk, whose statements before the Magistrate formed the chief evidence on which Mr. Bedford was committed for trial, was examined. He now turned round and said that those former statements of his were all false, and that he had been induced to make them by the Police holding out promises of pardon. He also said that he was intimidated by being walked through the streets handcuffed and bareheaded. He stated that the persons who used *zoolum* towords him and tutored him to make those statements were Mr. Framjee, Police Inspector, Rao Bahadoor Shewram Pandoorang, Police Inspector, Bapoo Sahib Keshunder, another policeman, and Mr. Garrett, the travelling auditor, who was examined on Monday."

—Fall of rain up to yesterday, in the Fort, 50 inches.

—A near relative of the Bishop of Madras, Mrs. Thornton Gell, of Stanton-in-the-Peak, Derbyshire died in London on the Wednesday before the last mail left. The deceased lady was the patroness, alternately with the Crown, of the Sheffield parish church, to which she presented the Rev. Rowley Hill, now Bishop of Sodor and Man. She gave £10,000 towards the restoration of the building.

—Deaths last week, 518.

—*Madras Times*; Coimbatoor: "On Friday morning we heard cries of 'the locusts! the locusts!' and immediately the air was filled with a rushing, whistling noise, and what appeared like dense masses of clouds came into sight. They were in countless myriads. One instant the ground was covered with bright green grass, in another instant it looked a reddish brown carpet, while million upon million came massing along. The servants rushed along stamping as many as they could, and beating into the air, but it was not of much avail. Wherever the vile things settled even for a few minutes the ground was left bare with not a vestige of grass."

—Referring to a case lately tried at the Calcutta Criminal Sessions, the *Bombay Gazette* says: Legree was nothing in comparison with this ferocious Bengal planter, who found an absorbing motive for murder simply in the fact that somebody had asked him to remit a small fine on the man he murdered. Unfortunately, however, the picture turned out to have no truth in it. When it was exposed before the jury in Calcutta, it proved to be not a picture of the brutal Englishman with blood-thirsty hobnailed boots trampling on the prostrate body of a poor Bengalee, but only the picture of an Englishman falsely accused of committing an atrocious crime by as clumsy but willing a set of liars as ever entered a witness-box to try to swear away a man's life. The evidence given by the witnesses was grotesque in its absurdity; they lied and contradicted each other with the most careless air Scarcely two men had the same story to tell. The native policemen who prepared the case had not trained them sufficiently to make them move as one man in the tortuous manœuvres of lying. Consequently the police had to pay the penalty of their blundering oversight, for Mr. White was not condemned to death. The Judge made a sarcastic remark about the evidence, the jury said they did not wish to hear any defence as the evidence had been quite enough to enable them to see that Mr. White had been the victim of a mismanaged conspiracy, and the Judge concurring with them, Mr. White was discharged from the dock.

—*Christian World*, May 31: The Bishop of Cork, the oldest bishop of the Irish Episcopal Church, died on Sunday evening, in the 80th year of his age. Known for many years in Dublin as plain "John Gregg," his greatest successes were won as the popular preacher of Trinity Church, of which he was the minister from its erection in 1839 till his appointment as bishop in 1862. For many years this church was crowded Sunday after Sunday, and the fervid, impassioned—indeed, thoroughly Celtic—oratory of John Gregg was something worth hearing. Of tall commanding presence, with a keen eye, and a voice musical with the real Southern brogue and capable of great variety of expression, he was considered one of the most effective of Irish pulpit orators. The educated classes of the city, the students of Trinity College, with a strong infusion of the aristocratic element, formed a large portion of the congregation of Trinity Church. Here the late Earl of Carlisle—

then Lord Morpeth—was a frequent hearer, and it was on his recommendation that Lord Palmerston appointed Gregg to the see of Cork. Since he became bishop, his services to his Church were of a different kind, and though occasionally at some anniversary the old fire blazed out again, yet "John, Cork." never made half the impression made by John Gregg, of Dublin." He was always an "Evangelical;" but people said that his opinions became much less pronounced after he became a bishop.

—The tornado that visited Canton April 11 is said to have destroyed 9000 houses and 10,000 lives. The whirlwind passed close to the London Mission dwelling-house, destroyed a building sixty yards distant, and a little further on its course it made its way between the dwelling of the missionaries of the American Presbyterian and English Weslevan Missions, leaving them uninjured.

—*Chr. World:* "The Conference on Missions, which was held in Liverpool in 1860, proved in its result largely stimulative of increased efforts among various denominations in carrying the Gospel of Christ into foreign lands. At the close of last year a resolution was adopted at a meeting of gentlemen interested in Evangelical Protestant Missions, that it was desirable to hold a similar gathering in October next, and the Conference Hall, Midmay-park, has been selected as the place of meeting. The Earl of Shaftesbury has accepted the office of president, and the honorary secretaries are Dr. Mullens, Dr. Underhill, R. N. Curt, Esq., and Rev. J. Kilner, the Rev. E. Storrow officiating as assistant-secretary. The general and executive committees include Congregationalists, Baptists, Episcopalians, Presbyterians, and Wesleyans. The meetings will extend over six days, and among the subjects upon which papers will be read and discussions invited are, "The New Missions of Central Africa," Missions "Among Mahommedans," "in Syria," "in Egypt," "in Japan," "among the Aboriginal Inhabitants of India," "Zenana Missions," and "The influence of Colonisation on Native Aboriginal Races." As these themes will be treated by men who have made the special subject assigned to them the work or the study of their lives, much important information is likely to be elicited during the proceedings of this very interesting assembly."

Miscellany.

—At the Annual Meeting of the Christian Evidence Society,

Dr. Sinclair Paterson gave an address on "Present-Day Scepticism," which dealt many hard blows at prevailing unbelief, and which was very enthusiastically received by the audience. We can only indicate the Doctor's line of argument. We must not suppose, he said, that scepticism is a new thing. More than one hundred years ago Bishop Butler wrote in the preface to his "Analogy,"—"It has come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious. Accordingly they treat it as though in the present age this were an agreed point among all the people of discernment." History repeats itself, and probably we are living in an era of attack and apology such as that which Bishop Butler passed through in the last century. But the issue is not at all doubtful. We have indeed far stronger demonstration of the truth of our faith than that which undoubted science can give; for our faith stands not in the wisdom of men, but in the power of God. Still we are willing to meet these opposers on their own ground, and deal with the assertions they put forward; only let us understand the nature of the evidence that must be adduced. The telescope and the microscope may never reveal God to us. He is a Spirit, and does not appeal to our senses as do his works. He has revealed Himself to us in the person and life-work of his Son. There we find our firmest and surest standing-ground. Sceptics have never yet met the demand, which must continue to be made, that they explain this fact—that the centre of the world has been changed by the life, death, and resurrection of our Lord. We do not care to deal with lesser matters while we can deal with this, of which we can say as David said of Goliath's sword—there is none like it.

Unbelievers have directed their strongest efforts to the discrediting of the resurrection of Christ, and their theories on the subject have changed often enough. We have had in succession the naturalistic, the mythical, the legendary, and last of all, from Renan, the sentimental theory. But the only one that will account for the facts of the case is the one that Scripture affords—that Christ was the revelation to us in human flesh of our Father's heart and will.

I have great sympathy, said the Doctor, with statements made in regard to the unknowableness of God. To a certain extent we must all be agnostics; that is to say, we cannot find God in matter. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? But surely God can make Himself known to us; and this He has done in the person of Christ. It is not a question of human capacity or power, but of divine ability to make Himself known to the creatures He has made. Nothing is more surprising than the bold, even impudent, terms in which "scientists" deal with Christianity. Has it not stood its ground for the last 1800 years? A skilful strategist, when victory was claimed by both armies, decided in favour of the one that held its ground. There have been revolutions in science and in the Church, but there have been no revolutions in the Book of God, or the Lord Jesus Christ of whom it speaks. The German professor, Virchow, while admitting that his prejudices are in favour of "evolutionism," has refused to accept it till proof is forthcoming. A sceptic has lately said virtually that those who profess to serve the Lord Jesus Christ are either knaves or fools: either we are ignorant of what science has done, or, knowing what it has done, we keep repeating professions that our hearts have repudiated long ago. I throw back the insinuation with disdain. I hold firmly to the faith of my childhood; and I am not unfamiliar with the elements of science, or with its progress.

We have heard much of the "conflict between science and religion;" but the truth is, the conflict all through has been between true science and false science. It was the scientific men, no less than the theologians, who persecuted Galileo, and who have persecuted others in later times, though godly men have sometimes taken the side of the false scientists. It is well known that among Harvey's contemporaries no physiologist more than forty years old adopted his doctrine of the circulation of the blood. There can be no quarrel between religion and true science; but we can learn much more about what God has done and is doing from his own statements given in his Word than we can from any examination of the strata or history of the earth. Besides, modern science is such a shifting thing, that it is nothing less than impertinence to ask us to reconcile eternal truth with that which wears one phase to-day, but may be something quite different to-morrow. "I am quite prepared," said the speaker, "to reconcile Genesis with modern geology as soon as any man is bold enough to attempt a reconciliation between the first edition of Sir Charles Lyell's Geology and his last." Some people talked as if we ought to leave these matters alone, and content ourselves with attending to the practical duties and privileges pertaining to the Christian life. So did not the earliest fathers of the Church, who wrote their "apologies" with one hand while labouring earnestly in Christinn work with the other. They were "defenders of the faith" in the fullest sense, and there is no inconsistency between the work of the Christian Evidence Society and the positive presentation of the Gospel. At the same time, the most telling proof in favour of Christianity is a humble, consistent Christian life; that supplies an argument against which all the reasoning of unbelieving men are vain and ineffectual.

—Basel Mission Report:

Balappa (born in 1839), had in his childhood attended a Mission School in Bettigerry and carried away with him good seed which sprang up after many years. He afterwards settled in Ugurugola as a goldsmith and married a wife, with whom he lived a very happy life. Her death crushed him entirely, he felt his sinfulness and sought for help in the Hindu Shastras which he studied with great zeal. His father feared he would become a Sanyasi and therefore married him again as quickly as possible in 1864. In 1869 the Missionaries came to Ugurugola and, he says, "I listened to their preaching and found what I had been always seeking. Their words were like balm to my heart." He together with some friends had frequent intercourse with them, and was convinced of the truth. "I made," he says, "an agreement with a friend to buy a whole Bible, He gave the money (Rs 2), and I bought the Bible (a big quarto) from *Mr. Ziegler* in Hubly and joyfully carried it on my shoulders to my village. My friend died and I remained in sole possession of the Bible, which I read again and again till I found peace of mind." For several years he was known to the Missionaries as one who was near the kingdom of God, but he could not find strength to overcome the obstacles. He was also burdened with debts and was afraid that his creditors would ruin him if he became a Christian. Thus he was in an unsettled condition for years, together with his wife who was of one mind with him. "We knew the truth but lacked the the courage to live up to it; but still less could we serve unrighteousness and falsehood. We suffered much in this condition." When the famine came and he was in distress, he at length found courage to break through his bonds. In March 1877 he went to Dharwar with his wife, broke caste and asked for baptism which he received on the 20th May 1877. He is now employed as a Schoolmaster, and we have reason to hope that he will prove a faithful Christian.

In April 1878 another party leaves for Europe. Amongst them is one of our old veterans, *Mr. Chr. Müller* who first came out in 1842, and has for 36 years (excepting two years' sick-leave spent at home) been active in the Malabar Mission. But now his health is so much impaired that he is obliged to leave India, together with his wife. *Mr.* and *Mrs. F. Müller* and *Mr.* and *Mrs. Walz* are going home on leave after 12 years' work.

But we have had corresponding reinforcements, and they have been, we are happy to say, out of the ranks of our old brethren: *Mr.* and *Mrs. F. Ziegler* have come out for the second time and are stationed in Bettigerry; *Mr. Schauffler* returned to his former station Calicut, but was obliged to come out without his wife; *Mr. Fr. Muller*, *Mr. Thumm* also have come out for the second time, the one to Mangalore, the other to Guledgud, whilst with *Mrs. Muller* and *Mrs. Thumm* this is the first arrival in India.

Selections.

JOHN SHAW.

BY C. A. HIGGINS.

A MAN, with a valise in his hand, was walking rapidly along the railroad track. The station at which he had left the train, was the nearest one to his place of destination, and he was finishing the journey on foot. He recognized old, familiar landmarks at every step; and as he came to the bridge that spans the quiet Cannecticut, he stopped. His form shook with emotion. He wiped away the perspiration from his heated face, drew a long, quivering breath, and passed on. His agitation increased as he advanced. Occasionally he hesitated, and seemed disposed to linger, yet was evidently impatient to proceed on his way.

Soon, however, moved by some irresistible impulse, he set down his valise, and descending the sloping roof of the bridge, seated himself on the edge, and looked down. Sixty feet beneath him the waters of the river were rolling peacefully onward to the sea.

It was a perfect night! The moon, through the thin fleece that covered her, gave just enough light to touch everything with a supernatural halo. The man seemed unconscious of all else save the glimmering water, which flickered as innocently as a shallow brook; while in reality the bottom lay forty feet beneath the smiling surface. And still he gazed and pondered. He did not heed the whistle of the upwardbound express; and when brought partially to himself by the roar of the car, as it thundered by, not ten feet from him, he followed with his eye the red lantern hung on the rear of the train, it was for only a moment, and his gaze again sought the waters beneath him.

"Five years ago," he murmured, in a tremulous tone, "I stood on the very spot where I now sit! Five years ago! I thought I had lived an eternity since then! But when I come back to these old associations, it seems only a few months since I—I—was here before. Ah! No wonder father turned me out! I could not blame him, even when I was angry. 'John Shaw,' said he—and I can remember just how he said it, with his old eyes blurred with tears, and his voice trembling with love for me, weak, wicked as I was, and yet thoroughly worn out by my baseness—'John Shaw! I have borne with you as long as I can. You must go. Never come back here until you are a man!' and shut the door on me. O father! mother! I have come back. But shall I be able to find you?" and the tears rolled fast down his bearded face.

"And then I came down here, hot and desperate, determined to drown myself. Drown myself? I, of all men—I who had broken a father's and a mother's heart, ruined the happiness of my home—rashly testing what the great Beyond had in store for a man who was but a blot on the earth!

"And then, as I stood here, looking at the water and tyring to screw up my courage to take the jump, a man with a carpet-bag in his hand came along whistling, and asked me how far off the station was; and when I told him, he said he was tired lugging his bag, and if I would go along with him and carry it, he would pay me for it. Not every man would have stopped to talk with such a rough-looking customer as I was, and particularly to make such an offer. But George Wilson—God bless him!—was inspired that night; and somehow, taken by the pleasant appearance of the man, I let slip all my desperate designs, and went with him.

"How that man talked! I had blurted out all my history, under his questioning, before we had traveled half a mile. He was going to the station I had just left, to take the cars for his home in New Hampshire. He took me with him, and helped me with his friendship to a higher, better life.

"It's a wonder me how he could do so, after I had told him how I had got into drinking habits, and had been turned out and given up by my father, who loved me more than any one else.

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"And here I am now! I have never touched a drop since that night; and I've come home with a little money to try to make up for the harm I did, as far as I am able. But I don't know whether I shall find father and mother alive or—or—not. I have never heard from them since I left. They know not whether I am alive or dead.

"I dread to find out; but I shall in a few moments more," and he picked up his valise and started on.

In a little room on the ground floor of a dwelling on the east bank of the Connecticut, before an open fireplace, sat an old man. The room was pleasant and careful, but the old man sat in his arm-chair, with his head resting wearily on his hand. He looked at his daughter now and then—a young woman of about twenty-four—with an expression of love and trust, touching to behold. She was setting the table for the morning meal, as was her custom.

"Do you know, father," she said, presently, "it is New Year's to-morrow? What am I to have for a present?"

"I don't know, dear," he replied looking up with a smile. "You and I have got beyond such things, I guess. Haven't we?"

Then a few moments after: "Mary, didn't somebody knock?"

Mary went to the door. A tall, bushywhiskered man stood there.

"Will you come in, sir?" She asked politely.

The stranger stepped into the room, and strode over to the old man's side.

"Father, I've come back a man. Don't you know me?"

The old man tottered to his feet, weary no longer.

"Thank God! I knew such a sacrifice as I made when I drove you out would not be thrown away. I knew you would come back to me!" and the old man and his daughter were clasped in the arms of the returned prodigal.

"And mother?" asked John, with a sinking heart

"She's up there," replied his father, looking upward reverently, as if he thought his wife was present with them in their great happiness.

"Yes," said Mary, putting his thought into words. "But she looks down on us to-night, and is happy with us!"

The bells of the New Year's morn found an echo in the hearts of this reunited family; but when the bells usher in the New Year of eternity, shall we know how much of our happiness we owe to such men as George Wilson, who go about doing good? —(*Zion's Herald.*)

THE GOSPEL IN ASIATIC TURKEY.

THE missionaries labouring for the salvation of souls in the East are not expecting, and certainly not receiving, either help or encouragement from the Greek Church, whether in the Grecian or Russian dominions. In the city of Athens a flourishing female school has recently been paralyzed by the withdrawal of all the native children, except a very few Protestants, because the lady teachers declined to adorn the walls with a picture of the Virgin, and allow a Greek priest to visit the school regularly, and catechise the children—priests so ignorant, as scarcely to know how to teach even that formula.

A letter just received from Mrs. Mumford, at Philippopolis, gives a similar experience. Quite a number of interesting pupils have been, by the order of the bishop, withdrawn from the school she had opened since the cessation of hostilities.

After much prayer, the indications of Providence seem to favour opening a Home for Girls. Her house is ample, and in a strange way she has been provided with furniture, cooking utensils, and dishes. Two children are already in the house. A pastor of a little Protestant community, twenty miles away, writes, begging her to take six girls, and promising more if she can take them. There is but one thing that causes this self-sacrificing, noble woman to hesitate for a moment. These little mouths must be fed; and though she has the promise of God, and the pastor thinks to "take and educate them would be for the glory of God," yet she prudently declines to be in haste in deciding to take upon herself such responsibilities.

Her heart burns with grateful love for the generous help already received. She would gladly send a personal letter to each donor, expressive of her appreciation, if she knew how to address them. The encouragement of the past strengthens her faith for her school. An avenue for usefulness, unexpected, but incalculable in its consequences, is opened to her. May we not hope that friends will still remember with their prayers and bounty this ders Christian woman, who has shown such marvellous heroism in the hour of peril, and amid the carnage of war, that those poor little immortals thrown upon her faithful hands may be supported?—(*Word and Work.*)

TELEGRAPHIC NEWS.

Berlin, July 4th: At the Congress to-day the Turks accepted in principle the Austrian occupation of Bosnia and Herzegovina. The details will be settled by Turkey.—It has been decided that the navigation of the Danube shall be opened to the commerce of all nations.—As regards the indemnity, it will not touch the revenues already hypothecated nor will it be paid in territory.

London, 4th: In the House of Commons this evening the Under-Secretary of State for India, in reply to a question, said, that Lord Cranbrook concurred with the report of the Select Committee of Enquiry on the arrears of Ordnance Majors, and has telegraphed to the Vicoroy to settle the claims of the officers with all possible despatch.—The Chancellor of the Exchequer said that he would present his supplementary financial statement to the House in a fortnight.

Berlin, 6th: The Congress has invited the Porte to agree a rectification of the Greek frontier.—The Congress met to-day and agreed in principle to maintain the treaty stipulations prohibiting the passage of the Dardanelles by foreign war vessels. It has also been agreed to cede Batoum to Russia, and make Batoum a free port. The question of dismantling the fortifications, and forbidding Russia to fortify the coast, still remains to be settled.—A resolution of the Congress concerning the new boundary line of Greece suggests that a line be drawn from the mouth of the river Solembria to the mouth of the river Kalama, and that in the event of any difficulty in the matter the great Powers shall offer their mediation.

London, 6th: The following members of the Indian Council dissent from Lord Cranbrook's despatch of the 31st May on the Vernacular Press Act which has been presented to Parliament, viz, Sir Erskine Perry, Sir W. Muir, and Colonel Yule; whilst Sir B. H. Ellis. Sir H. Norman, Sir F. Halliday, Sir Garnet Wolseley, Sir H. Rawlinson, Sir W. Merewether, Sir H. Montgomery, the Hon'ble E. Drummond, and Mr. Andrew Cassels, approved it. Mr. Dalyell abstained from voting.

Batavia, 6th: Large reinforcements are proceeding to Acheen, where, it is rumoured, a serrious outbreak has taken place.

London, 7th: The decisions arrived at by the Congress have caused dissatisfaction with everybody, and the London Conservative journals and the Paris papers have vigorously attacked them.

Berlin, 7th: The occupation of Bosnia and Herzegovina by Austria is postponed until August.—Russia has agreed to restore to Turkey Bayazid and the Valley of Aleshgerd.

London, 8th: The Channel Squadron has arrived at the Island of Cyprus from Suda Bay.—The *Daily Telegraph* states that a defensive treaty of alliance has been concluded between England and Turkey for the maintenance of the integrity of the Asiatic Provinces of Turkey, and that the Porte has agreed to grant England the right to occupy Cyprus.—EVENING.—In the House of Common this evening Mr. Cross (Home Secretary), in reply to a question respecting the statement made in the *Daily Telegraph* about Cyprus, said that in consequence of Russia retaining the port of Batoum, a conditional convention had been concluded between England and the Porte on the 4th June last, whereby England agrees to defend Turkey against aggression, the Porte, in return, ceding the Island of Cyprus to England. Mr. Cross further stated that Island would be forthwith occupied by British troops, and that Sir Garnet Wolsely had been appointed to administer the Government there.

Berlin, 8th: The Congress yesterday was occupied in discussing questions of minor importance. The cession of Khotour to Persia was endorsed by the Plenipotentiaries.

London, 9th: The deplomatic correspondence of the Foreign Office, relative to the cession of the island of Cyprus to England, has been published. A despatch from Mr. Layard, Bristish Minister at Constantinople, dated the 30th May last, points out that the retention by Russia of Batoum, Kars and Ardahan tends greatly to the dismemberment of the Asiatic provinces of Turkey, and suggests the assignment of the island of Cyprus to England, to be occupied and governed by her. England at the same time engaging to prevent any further acts of aggression on the part of Russia. The island will remain part of Turkey, and the surplus revenue will be paid to the Sultan. It is also suggested the English shall withdraw from the island on the restoration of Kars, Batoum, and Ardahan by Russia to the Porte. These terms have been accepted by the Porte. It is stated that Cyprus will be garrisoned by the Indian Contingent now stationed at Malta.—The Press generally approve in warm terms the bold and manly step taken by the Government, whereby Russian aggression is confronted and British interests in the East and the road to India through the Suez Canal are protected. The *Daily News*, in discussing the step, condemns it.

Berlin, 9th: At to-day's sitting of Congress it was settled that Batoum is to be a free port and essentially a commercial port.—Prince Gortschakoff to-day declared to Lord Beaconsfield that Russia has no objection to the transfer of the Island of Cyprus to England.

London, 10th: In the House of Commons last night the Under-Secretary for Foreign Affairs, in reply to a question, said Government had received no information that the Turko-English Convention regarding Cyprus had been formally communicated to the Ppwers.—The greater part of the Continental press comment unfavovrably on the Turko-English convention, which they speak of as an astute bargain.—Sir Garnet Wolseley will leave London to take charge of the Government of the Island of Cyprus on Saturday next.—The 42nd Black Watch, 71st Higland Light Infantry, and 101st Royal Bengal Fusiliers have been ordered to prepare to embark for Cyprus immediately. It is probable that the Indian Contingent will also be sent there.

Berlin, 10th: The Congress to-day commenced reading over the projected new Treaty, and agreed to most of the clauses. The reading will be continued to-morrow, and the new Treaty signed on the 13th instant.—The semi-official *Provincial Correspondenz* of Berlin states, that the Anglo-Turkish Convention will not affect the decisions of the Congress in any way.—The German and Austrian semi-official journals approve of the Convention.—Dr. Nobiling, the Socialist who attempted to take the life of the Emperor William, has been sentenced to death.

Malta, 10th: The Commissariat Department and the Indian Sappers (Madrasees) have started for the island of Cyprus to prepare for the reception of the troops now under orders to proceed there.

London, 11th: The English Press, in discussing the Anglo-Turkish Convention, lay great stress upon the magnitude of the responsibility England is incurring.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 5th, additional:

For Southampton.—Mr D Owen, Mr Wm Jones, Mr W Blackburn, Mr M Thomas and Mr T H Parry.

For Brindisi.—Mr J Sherriff.

For Venice.—Mr R H Cheetham, Mr A H Mahomed, and Mr F T Hutchinson.

Per P. and O. Str. *Peshawar*, 12th:

For Southampton.—Miss Bracken, Mr and Mrs Nelson and two children, Mrs T H Turner, Mrs Bell and three children, Mr Farrer, Mr T Crowley, Mr K Deighton, Mr and Mrs Wallis, Two Misses Wallis, Rev M Keegan, Mr Kemp Welch, Dr Benny, Miss Grisley, Mr Robert Ingram, Mr G Walton, Mr G W Lawrie, Mr J Sharrock, Col Watson, Mr Herbert, Privates Whalley and Savage.

For Brindisi.—Sir John and Lady Strachey, Mr H B Finlay, Lt-Col E G Williams, Mr R Ewing, Mr H Cooke, Capt Waterhouse, Col C Gott, Rev D McCarthy, Mr Quilty, Mrs Patridge, Mr Michael Ode, Mr Eordley Wilmot, Mr G Arbuthnot, nd Dr Owen.

For Venice.—Miss Temple. Miss Feez, Mr R Bellchambers, Mr L Singer, Mr A D Carey, and Mr J M Drennan.

PASSENGERS ARRIVED.

Per Str. *India*, 5th, from Liverpool:

—Capt Croker, Mrs Croker, Miss Elly Croker, Dr McReddie, Mrs McReddie, Miss McReddie, Mrs Erskine, Mr Dobbs, Mr Craddock, Mrs White, Master White and 2 second class.

Per P. and O. Str. *Kashgar*, 7th:

From Southamptou.—Mrs Etlinger, Mr and Mrs D M Forbes, 2nd Lieutenant P A Watson, 2nd Lieutenant Hon M H W McDonnell, Colonel Hailes, Mr R W Pearce, Mr E Buck, Mr W Batt, and Mr D Broadman.

From Brindisi.—Col and Mrs Willowby Osborne, Lieutenant-Colonel Galbraith, Mr T W Wood, Mr F R Hoggs, Major A and Mrs Bloomfield, and Mr A W Mackie.

From Aden.—Sub-Lieut H W Savoy, R N, Captain F T Good, and Mr C Sequeira.

Domestic Occurrences.

DEATHS.

MAKELLAR—June 27th, at Kirkee, of apoplexy, Lieut. A. F. Makeller, R. H. A.

ALLEN—July 1st, at Bombay, George Allen, Permanent Way Inspector, G. I. P. Railway, aged 34 years. Deeply regreted.

TEMPLE—July 3rd, at Asseergurh, Central Provinces, Edgar de Luders, son of Capt. J. A. Temple, B. S. C, aged 5 weeks and 4 days.

"BOMBAY GUARDIAN."

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